



## ज्वर : Ayurvedic Perspective on Fever

### ◆ 1. Introduction

Jvara (fever) is among the most widely occurring and clinically significant conditions discussed extensively in Ayurvedic texts. It is considered the “Rogānām āgataḥ pūrvaḥ”—the foremost among all diseases and an early manifestation of many systemic imbalances. Madhava Nidana, a foundational text in Ayurvedic diagnostics, devotes its first and detailed chapter to Jvara, highlighting its primacy and complexity.

### ◆ 2. Definition of Jvara

“ज्वरप्रत्यात्मिकं लिङ्गं सन्तापो देहमानसः।” (च. चि. अ. ३)

Fever is defined as an abnormal increase in body temperature, affecting the entire system—physically, mentally, and energetically.

According to charak samhita:

ज्वरयति शरीराणीति ज्वरः ।

> "Jvaro nāma sharīrāgni doṣodbhavaḥ uṣṇatā"

– Jvara results from derangement of doshas, affecting the digestive and cellular fire (Agni), manifesting as internal heat.

### 3. Classification of Jvara

ज्वरोऽष्टधा पृथग्द्वन्द्वसङ्घातागन्तुजः स्मृतः ।

Based on Dosha:

Vataja Jvara

Pittaja Jvara

Kaphaja Jvara

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Sannipataja Jvara

Dvandvaja Jvara (Two doshas involved)

**Based on Origin:**

Nija Jvara (Endogenous, doshic imbalance)

Agantuja Jvara (Exogenous—trauma, infection, etc.)

**Based on Periodicity:**

Nitya (Continuous)

Satata (Intermittent)

Anyedyu (Alternate day) – like malaria

Trtiyaka (Every third day) – correlates with tertian fever

irna Jvar ( long lasting fever)

## ◆ 4. Nidana (Etiology)

As per Madhava Nidana:

"मिथ्याहारविहाराभ्यां दोषा ह्यामाशयाश्रयाः ।

बहिर्निरस्य कोष्ठाग्निं ज्वरदाः स्यू रसानुगाः ॥२॥

मा. नि.२/२

**Overeating, heavy and cold foods**

**Untimely sleeping (especially daytime)**

**Mental stress and suppression of natural urges**

**Environmental exposure (wind, cold, sun)**

## ◆ 5. Samprapti (Pathogenesis)

दोषाः प्रकुपिताः स्वेषु कालेषु स्वैः प्रकोपणैः ॥१५॥

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व्याप्य देहमशेषेण ज्वरमापादयन्ति हि ।

दुष्टाः स्वहेतुभिर्दोषाः प्राप्यामाशयमूष्मणा ॥१६॥

सहिता रसमागत्य रसस्वेदप्रवाहिणाम् ।

स्रोतसां मार्गमावृत्य मन्दीकृत्य हुताशनम् ॥१७॥

निरस्य बहिरूष्माणं पक्तिस्थानाच्च केवलम् ।

शरीरं समभिव्याप्य स्वकालेषु ज्वरागमम् ॥१८॥

जनयन्त्यथ वृद्धिं वा स्ववर्णं च त्वगादिषु ।

सु. ३.३९/१८

Imbalance of doshas → Agni dushti (digestive and cellular metabolism impaired) → āma (toxins) formation → spread to Rasavaha srotas → systemic heat

Jvara affects both Sharira (body) and Manas (mind).

In Sannipataja Jvara:

All three doshas are vitiated and accumulate in Āmāshaya or Hridaya, disturbing Agni and causing widespread systemic effects.

## ◆ 6. Poorva Roopa (Prodromal Symptoms)

श्रमोऽरतिर्विवर्णत्वं वैरस्यं नयनप्लवः ।

इच्छाद्वेषौ मुहुश्चापि शीतवातातपादिषु ॥२५॥

जृम्भाऽङ्गमर्दो गुरुता रोमहर्षोऽरुचिस्तमः ।

अप्रहर्षश्च शीतं च भवत्युत्पत्स्यति ज्वरे ॥२६॥

सामान्यतो, विशेषात्तु जृम्भाऽत्यर्थं समीरणात् ।

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पित्तान्नयनयोर्दाहः, कफान्नान्नाभिनन्दनम् ॥२७॥

सर्वलिङ्गसमवायः सर्वदोषप्रकोपजे ।

द्वयोर्द्वयोस्तु रूपेण संसृष्टं द्वन्द्वजं विदुः ॥२८॥

तंद्रा (drowsiness)

अरुणा (loss of appetite)

अंगमर्द (body ache)

गौरव (heaviness)

उत्क्लेश (nausea)

शिरोरुजा (headache)

## **7. Roopa (Main Symptoms)**

Uṣṇatā (rise in temperature)

Jāḍya (lethargy)

Śīta jvara (chills in Vata & Kapha)

Dāha (burning in Pitta)

Sweda (sweating or lack of it depending on type)

Trishna (thirst), Murchha (fainting) in high-grade fever

## **♦ 8. Types of Jvara**

Type	Dosh	Features
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Vataja	Vat	Dry skin, chills, tremors, pain
Pittaja	Pitta	Burning sensation, yellow sweat, thirst
Kaphaja	Kapha	Heaviness, white coated tongue, less thirst
Sannipataja	Tridosh	Mixed symptoms, more serious
Agantuja	Trauma/ Infection	Sudden onset, with external cause

## ◆ 9. Jvara and Agni

Agni is the central factor in the development of Jvara.

Both Jatharagni (digestive fire) and Dhatvagni are suppressed, leading to Āma jvara—the most critical stage to manage.

## ◆ 10. Jvara and Ojas

> "Ojas tejaḥ prāṇa iti trayam ekaṁ syāt"

Fever, especially chronic or high-grade, depletes Ojas—leading to compromised immunity and vitality.

## ◆ 11. Sadhyasadhyata (Prognosis)

**Favorable:**

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Dosha-specific, mild fevers

Young, strong patients

Quick response to treatment

Unfavorable:

Sannipataja or Vishama Jvara

Associated with delirium, collapse

In elderly, infants, or debilitated

## ♦ 12. Chikitsa Sutra (Principles of Treatment)

अतो ज्वरचिकित्साऽत्र प्रथमं लिख्यते मया ॥१॥

पूर्वरूपे प्रयुञ्जीत ज्वरस्य लघुभोजनम् ।

लङ्घनं च यथादोषं विरेकम्—

वातिके पुनः॥२॥

पाययेत् सर्पिरेवाच्छं पैतिके तु विरेचनम् ।

मृदु प्रच्छर्दनं तद्वत् कफजे तु विधीयते॥

द्वन्द्वजेषु द्वयं कुर्याद् बुद्ध्वा सर्वन्तु सर्वजे॥३॥

Langhana & Pachana in Ama Jvara

Snehana, Swedana, Virechana in Pitta/Vata types

Mridu shodhana in chronic cases

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Dipana- Pachana herbs for agni improvement

## **13. Classical Formulations**

Dosh	Formulations
Vataja	Dashamool kwath, Tribhuvan Kirti Rasa
Pittaja	Amritarishta, Praval Pishti
Kaphaja	Trikatu, Sitopaladi
Sannipataja	Sudarshan Churna, Mahasudarshan Ghanvati
Jvara in children	Aravindasava, Balachaturbhadra Churna

## ◆ **14. Panchakarma Role**

Virechana for Pittaja

Basti for Vataja and Sannipataja

Swedana post langhana in Kapha type

Nasya and Abhyanga in chronic jvara with nervous system involvement

## ◆ **15. Modern Correlation**

Acute viral and bacterial fevers can correlate with Nija jvara

Malaria, Typhoid, Dengue = Vishama jvara

Fever of Unknown Origin (FUO) = Sannipataja / Āgantuka jvara

## **16. Contagious Nature of Jvara – Aupasargika Roga**

In Ayurveda, certain fevers and other diseases are described as Aupasargika—i.e., transmissible through physical proximity, shared usage, or contact. The classical verse from Sushruta Samhita is highly illustrative:

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## 📖 Classical Reference:

> प्रसङ्गाद्गात्रसंस्पर्शान्निश्वासात् सहभोजनात् ।

सहशय्यासनाच्चापि वस्त्रमाल्यानुलेपनात् ॥

कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।

औपसर्गिकरोगाश्च सङ्क्रामन्ति नरान्तरम् ॥

Sushruta Samhita, Nidana Sthana 5.33–34

## 🔍 Translation:

Diseases like Kushtha (skin diseases), Jvara (fever), Shosha (consumption), eye infections (Abhishyanda) etc. are transmissible from one person to another through:

**Physical contact**

**Sharing breath (close proximity)**

**Eating together**

**Sleeping or sitting together**

**Using shared clothes, garlands, or ointments**

**These are termed Aupasargika Rogas (communicable diseases).**

## ✅ Clinical and Educational Value:

This verse can serve as a bridge between ancient Ayurvedic understanding of contagion and modern infection control, helping readers appreciate the timeless clinical insight of Ayurveda.

## ♦ 17. Take Home Message



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**Jvara is not just a symptom in Ayurveda—it is a complete disease entity.**

**Understanding Dosha involvement is key to precise management.**

**Early langhana and Agni therapy can prevent complications.**

**Classical knowledge from Madhava Nidana provides a diagnostic framework still applicable today.**

## **18. References**

1. Madhava Nidana – Chapter 1 (Jvara Nidana)
2. Charaka Samhita – Chikitsa Sthana (Jvara Chikitsa)
3. Ashtanga Hridaya – Nidana Sthana
4. Bhava Prakasha Nighantu – Jvara Adhikara
5. Contemporary Ayurvedic clinical practice manuals